

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, MARCH 21, 1907

NEW SERIES VOL. IX. NO. 12.

Kindly deeds done in a kindly way is the noblest of all charity.

One reason some boys and men as well, make no more rapid progress on the increase wage scale is because they wait for a "raise" more than they work for it.

A religion that does not bear fruit of some real service is too much like that fruitless fig tree that was ordered to be cut down as a cumberer of the ground.

The man who entertains unreasonable hopes of future success is as unfortunate as the one who nurses vain regrets over past failures.

We may aid in sharpening the wits of people by our alacrity, but if we would help them to be better we must not forget the gold of utility, nor the oil of courtesy.

The new State house in Pennsylvania cost \$4,000,000 and the "furnishings" cost \$11,000,000. This reminds one of the old saying, "The cart before the horse."

Our best work for men is not to find the good that is in them and develop that but to strive to put the gospel good into them and bring that into fruit bearing for the Master.

Nature finds its chief beauty in being just natural, and the christian personality realizes its best in being consistent. Neither Adam nor Venus at their best had any advantage over the all-round christian.

A fine motto:—"I am only one, but I am one; I cannot do everything, but I can do something; what I can do, I ought to do; what I ought to do, by the grace of God I will do."

Bristol and Knoxville, Tenn., have recently voted the legalized saloon out. This is good for these cities, and encouraging to other cities now burdened with saloons and trying to get rid of them. Tennessee is doing finely in her fight against the matchless evil, and among the deserving ones, Dr. Folk is not the least by any means.

You may count on that man being a Knave who has swindled and robbed to his own enrichment and to the impoverishment of widows and unsuspecting preachers and afterwards without restitution or confession poses again in the same character. You may be sure he is after another Big "Rake Off." Watch him.

Job says "acquaint now thyself with Him and be at peace." The most intimate acquaintance with God by the Christian is found in complete submission to His will, and that complete submission is based only on an unquestioned faith in Him as Savior and Lord. "O taste and see that the Lord is good: blessed is the man that trusteth in Him." To "taste" is to test—to try—to put to the test. To see is to realize and to be blessed is to "be at peace."

Those forlorn women who are seeking to establish an "Adamless Eden" for their kind somewhere in southwest Texas, should wait till Mr. Wellman locates the North Pole. Somewhere in that region will be the ideal place for such a settlement above all others. Then no male glances would be shot at them unless it be by the man in the moon. But may it not be that the whole thing is a "fake" and that our women are too sensible for such folly?

Brother J. T. Pryor, of Slate Springs, Mississippi, one of our most prominent laymen, says "enclosed find check for \$2.50 for which give me credit on my account with the Baptist Record. I do not know when my time expires. I do not want to miss a copy. In my opinion the most important subject for Baptists to discuss in their meetings is how to get our church members to subscribe for and read our State paper."

If it be a fact that 80,000 or even half that number of members were excluded from the Baptist churches in this country in one year it must be very largely chargeable to the loose evangelistic methods present in their reception into the churches. A growing abomination with some evangelists and winked at by some pastors is to have the penitents repeat parrot like after the evangelist certain cut and dried phrases containing a confession and counting that a Confession.

The Methodist preacher in receiving members into full connection with the church has a form in the discipline which he uses, of questions, the answers to which the candidate is required to repeat after the preacher. We submit that some of our evangelists must have purloined or closely copied this form, judging by their method of having their converts to repeat a form of profession after them. They forget that parrots and ven crows are often taught to repeat.

There are two evils abroad in the land quite as great as "child labor" so much complained of. One is the health and wealth destroying liquor traffic and the other is the inequality between expenses and wages. Many working men waste their money on liquor and leave their wives and children to earn the living and many others who do not drink don't receive wages enough for their expenses. On this account the children have to work or starve. Kill the Traffic and the Trusts and All Will be better.

Dr. R. J. Campbell of London says "sin is a quest for God." Then when Eve "saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat," she was making earnest quest "after God." Singular wasn't it, that she should have so soon forgotten and needed to be prompted by Satan. Had they not just been talking with God face to face? "A quest for God" forsooth, better say high treason against God led by the enemy of God and all that is good.

He may be a popular preacher and draw crowds, a sound preacher and stay orthodox, a tender preacher and comfort his people, an instructive preacher and edify his saints, but if his pulpit fails to ring with the message of a world-wide evangel, if the gifts of people to missions, in comparison with their gifts to themselves, be mean, and if he sends no recruits of men and means to the army in the field, he is a poor preacher.—Rev. J. Vance.

As the apple tree however old, grows new wood every year and out of that new wood comes it's wealth of white blossoms and golden fruit, so the old preacher, whatever may be his multiplied years or white his head, if he study the Bible, read and pray, will be fruitful of living thought and saving truth. He is that one who "out of his treasures brings forth precious things both new and old," for the edification of the children of the Kingdom."

The needs of the Foreign and Home Boards at this time are very great. On the order of the Southern Baptist Convention these Boards greatly enlarged their operations. Their obligations—nay, our obligations—are out. Shall the Baptists of the South relieve their Boards, and let them go up to Richmond in May clear of debt? This is a momentous question. We are able to relieve our Boards. Fellow-workers in Mississippi, let's come promptly and nobly up to the measure of our obligation in the situation. God help us so to do.

We learn with peculiar pleasure that Hendon M. Harris, eldest son of Mr. and Mrs. L. F. Harris of this city, has joined the student volunteer band at the Southern Baptist Theological Seminary, where he is a student. Mr. Harris is an alumnus of the High School of this city and of Mississippi College. He has one of the brightest intellects among the graduates of our city schools and is one of the best read young men of his age to be found anywhere.

Some years ago he was licensed to preach by the First Baptist church of this city of which he was a member. He has several times acceptably filled the pulpit of that church.

This is his first year in the theological school. His purpose is to take the master's degree in theology which will require two years longer. He then desires to take a course in medicine after which he will offer himself to the Foreign Mission Board with a preference for China as a mission field.

With his talented mind, trained intellect and consecrated life he will doubtless prove a power for good in the making of the new China which is as yet in embryo.

It is not strange that a young man of such earnestness of purpose should have turned his life in this direction, trained as he has been under the missionary influence of the First Baptist church which has of late years developed such an intense missionary spirit.

The mother and father who can give to the church and the world so rich an offering are to be congratulated. Such a gift must rank above silver and gold.

Memorhoses.

J. Aven.

I met a youth with pure and strong;
His heart was full with joyous song;
No fleck was on his face;
Said he, my soul is anchored deep,
No gale with ruthless blast can sweep
It from its mooring place.

One day he lost his thought's control;
A fester came into his soul,
A blot upon his heart.
His conscience leaved with warning sting,
But soon became a helpless thing,
To serve a worthless part.

This youth I met a year or more,
His eyes were red but not with tears;
Heart-rending sight to see!
I looked into his wasted face;
In softish outline could trace
The sin-cursed debauchee.

His soul bereaved with deathly sin
Repeats with sobbing "I might have been
A joyous happy man,
But as it is, I'm lost.
The fateful deadline I have crossed,
The gulf I cannot span."

"Not so, not so, my man," I said,
And to my home he kindly led
The wayward, wretched soul.
I gave him dinner, food and drink,
I prayed that he of Christ might think,
I opened wide the scroll.

I watched that soul so cursed with sin,
Preparing at its feet within
To make its final strife.
With trembling voice and bowed head,
In accents low he slowly read
The Master's words of life.

I am the way by which mankind
Must from their sin salvation find,
The Saviour of the lost.
Through Me old things must pass away
And new be created day by day.
Oh! hear ye tempter's tossed.

I am the Truth, the mirror bright,
Reflector of the Father's light,
Revealer of His love.
Repose on Me, no storms can shake
The souls who to Me their anchor make:
Such faith I do approve.

I am the Life, the light of men,
Through Me the dead may live again,
And life eternal gain.
Those who to My life join their own
Shall live forever near the throne,
With songs of sweet refrain.

The swollen eyes, and bloated face,
Were soon speaking hope of grace
And saving faith divine.
That soul, imbued with holy thought,
With glories of the Master fraught,
Began at once to shine.

The Baptism of Jesus.

Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. Mat. 3:13.

The scene here presented is full of beauty and meaning. Jesus has walked seventy-five miles to submit to the ordinance of baptism at the hands of a proper administrator.

1. Jesus about to be buried.

In the cool waters of the Jordan stands my Lord and his servant John. There is a solemn stillness all around. On the bank of the scene stands the multitude looking on in wonder and admiration. The gates of heaven are opened, the Father and the Holy Spirit are coming to attend the scene. The angels look over the battlements of Heaven and wish for the privilege to come closer.

All around there is stillness. Nothing can be heard but the moaning of the Jordan. What could have been more appropriate than this; it is a time of mourning. John is going to bury my Lord. Yea earth keep silent, and ye Heavens come near and strengthen the trembling arm of the servant as he performs this glorious duty which is so full of meaning, yea even of prophecy.

2. The stillness of the grace.
"Unto the name of the Father and of the Son and of the Holy Spirit. Amen." Again there is silence, silence among the murmuring waves; silence among the people on the bank; silence among the angels in Heaven. The stately form of John stands motionless by the watery grave that contains the body of the buried Christ.

3. The joy of the resurrection.
Presently the stillness is broken by the rolling back of the waves, and lo there appears the living body of my risen Lord. There is a sudden move in the great audience of on-lookers; there is a stir among the angels, and now God the Father has come to crown the act with the benediction of His presence. The Holy Spirit hastens to Jesus and rests upon Him. The Father speaks:

"This is my beloved son, in whom I am well pleased." Pleased because of His spirit and disposition; pleased with His purpose in life and mission in the world; pleased with His obedience to this act which sets the sacred example, and prophecies of His death, burial, and resurrection.

5. Its effect upon Jesus.
It is quite in harmony with the spirit of the occasion to conclude that a feeling of great joy comes over Jesus after this glorious experience. He is conscious of a duty performed. He has the abiding presence of the Holy Spirit with Him, and the Father has announced that He is pleased. Surely Jesus is happy in a season of grace like this.

Then too he has declared publicly that His Mission is begun.

J. A. McCord.

Sardis, Miss.

A Request.

The time of the B. Y. P. U. State Encampment is approaching and we are beginning to make arrangements for it. As treasurer I want to urge all who are behind with the subscriptions made at Greenwood during the State Convention of November, 1905, to please send them to me as early as possible. We are badly in need of funds to pay off some obligations made last encampment and to meet our obligation to the B. Y. P. U. A. There is yet due on the Greenwood subscriptions about \$200.00. If you will meet this obligation, why we will be able to clear our accounts and start in even for the encampment of 1907.

Please attend to this, brethren, at once, and oblige your humble servant.

James B. Quin.

Treasurer Mississippi B. Y. P. U. Encampment.

How Came Man to Be in a State of Bondage to Sin?

Eld. W. T. Stegall, Pontotoc, Miss.

The above is an important question and no doubt has bothered the minds of many. Observation teaches us that sin is in the world and that men are at least in some measure under its influence; and the question that should concern us most is, How are we to be made free from sin? Which I propose to make the subject of a future article in this paper. The most popular idea in the so-called Christian world, today, is, that man is born into the world an innocent creature, a free moral agent and by the volition of his own will brings himself into the bondage of sin or of his own free will disobeys the law of God and thereby loses his innocence and makes himself a sinner; or in other words that man's will is on a poise or balance or free and that he can on the one hand serve the devil and go to hell or on the other serve the great Jehovah and go to Heaven. Falsely reasoning from such a standpoint men naturally conclude that they can by the volition of their own will render obedience of some sort to the Creator and thereby regain their innocence and by their obedience become righteous before God. People that reason thus about this question are looking only at the results, and not the cause, at the fruit and not the tree, and the ground in which it is rooted. So far as I am able to see the Bible does not explain why God permitted sin to enter into the world, unless it was to make his mighty power known in its destruction (see Rom. 9:17-23) and that "in the ages to come he might show the exceeding riches of his grace in his kindness toward us in Christ Jesus" in delivering us through him, from its bondage (see 2nd chap. of Eph). Man does not by his own disobedience make himself a sinner, but was made a sinner by the one man's disobedience, which was the first man Adam, hence born into the world a sinner and sinned because he was a sinner; neither does a man render himself righteous before God by his own obedience, but is made righteous by the obedience of the one man Jesus Christ and doeth righteousness because he in Christ is righteous, doeth righteousness because he is born from above and not in order to be born again. Hence it is not the sin that produces the sinner, but it is the sinner that produces the sin. It is not the righteousness that produces the righteous man, but it is the righteous man that produces the righteousness. Sin therefore had its origin in the "great dragon, the old serpent he that is called the Devil and Satan the deceiver of the whole world."

"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Jno. 8:44. Sin then was in some way, through the deceitfulness of Satan transmitted to the one man Adam and through him sin entered the world and death by sin. Therefore Paul in Rom. 5:12 to 21 says, "Through one man sin entered into the world, and death through sin.—For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ abound to the many. And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto

justification.—So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous."
(To be continued.)

For the Nut Cracking Corner.
A brother asks, "Was it wrong for Lot to choose the plain of Jordan and go down into Sodom because it was a rich country and a good place to make money? If not, wherein is he to blame?"

This is the result of Sunday school study, and it shows that some of the Sunday schools are going down into the "deep things of God."

No, it was not wrong in Lot to select that location because it was rich, nor to go into it to make money. It has always been so now, and always will be right for every man to seek the best place he can for making money, and to do all he can righteously to make money. Every one of us owes it to God to make all that we possibly can that we may have to give to those who are in need—Eph. 4:28. If you will allow me to give my idea, there is no Scripture on this point.—I will say that Lot's selection showed, however, that either he or his family had worldly tendencies—society ideas. Sodom was not only a money-making place but an awfully wicked place—a very stench to God—and Lot knew it; therefore his going into it shows that he did not have that abomination for sin that he should have had. It is true that he loved his righteous soul, but he did not move out till he had to. If one selects a place simply to make money for selfish use, which we judge was the case with Lot, it shows that he was wrong already. God was not first with Lot nor with his family. Poor old fellow, the saddest thing about his move is that his whole family became corrupted. Some of his daughters married Sodomites and were destroyed; his wife died just outside of the doomed city, and his daughters, who went with him, showed themselves very corrupt indeed. Lot himself was saved, but his family, how sad their fate! If a man goes into a money-making place to make money he should go with this idea fixed and sure, that he will put God first in everything, honor Him with what he makes and not mix his family up with the wicked deeds of the wicked. This picture is repeated over and over again today. Good people go into the cities and forget God. If you will investigate you will find that in nine cases out of ten all such God-forgetters had in them worldly tendencies before they moved. Every man should know himself and, if possible, his family, and make all his moves with an eye single to the religious good of all first, and the financial good second.

...
A brother writes, "I owe just debts, now is it right for me to take money that justly belongs to the one I owe and give it to a preacher or to missions?"
"That depends altogether on circumstances," as we say; if the parties you owe are in need, it certainly is not right. If the parties you owe are demanding that you pay them, it certainly is not right. But if you owe money on which you are paying interest, and the parties are satisfied to continue the loan, it certainly is right. There are but few men who do not owe money to somebody. Almost all of the largest business men borrow money year after year. God comes first. He gives us all that we get. And He has said, Honor the Lord with thy substance"—Proverbs 3:9,10. He said of old, "All the tithe of the land, whether the seed of the land, or the fruit of the tree, is the Lord's; it is holy unto the Lord"—Lev. 27:30, and those who failed to pay their tithes God himself charged with robbery and pronounced that they were cursed for their sin—Malachi 3:8,9. We, as Christians, belong to God, and no man has a right to count himself so no count that he can't spare a portion for the cause of Him who purchased him with his own blood. Any man who will continually plead that he is too poor to give, and that he has all that he can do to take care of his own, is a mighty little man. His gratitude to God could be put into a mustard seed and it would rattle. Christ approved the poor woman who gave all she had. There are times when afflictions make it so that one cannot give, but those times are not often of long continuance. Brother, if you have been saved by grace, you owe God ten billion times more than you owe anybody else, and you are an ungrateful man or woman if you do not give to the cause of Christ, and to the needy, a part of what God gives to you. The poorest Christians in our land, I mean least prosperous, are little and selfish—just your question suggests that you are.

We closed here Thursday night a three weeks' meeting, one of the greatest in the history of Shelby. Bro. Bamber and his singer, Bro. Reynolds came to us on Tuesday, the 19th of February. From the first sermon to the finish of the meeting the Spirit was with the preacher in power and demonstration. As the meeting advanced the power of God came in fullness upon the preacher and people and strong, brave men and gentle women came and surrendered and took God as their God and Savior. "Christ" was the theme of the preacher, "The Cross" his glory and the "Salvation of Sinners" his object. The Lord honored and blessed the plain, simple preaching of salvation by grace, and the eyes of the people saw it and thirty-five (35) or more precious souls accepted the Savior as their personal Savior. Twenty-nine (29) joined the Baptist church (21) by baptism. Bro. Solomon, who is conducting a meeting at Clarksdale, came to us and administered the ordinance of baptism in the presence of a great gathering.

Last Sunday evening at 3 o'clock Bro. Bamber preached a strong and telling sermon to men only and the result of which, the men present took their stand for the right and organized a Law and Order League. The Lord has given us a great victory over sin. "Blind tigers" have been put out of business and the town is cleaner than ever before. The good people say it must stay clean. Our marshal, who is a brave, fearless man, is standing with us. The mayor says he will do the right thing and see that justice has been placed in the affairs of the town. What has been done for Shelby can be done for every town in the Delta.

Under God, Bro. Bamber can lead every church in the Delta to victory. We are praying, hoping and looking for a great victory for God and his Christ in this Delta country. Some of us up here will

never be satisfied until the Delta is brought to Christ. May the Dear Master hasten these things. The State Board of Missions made no mistake in laying hands on Bamber, Solomon and Reynold's. These men are safe, sound, consecrated and deep in earnest. Bro. Bamber's preaching, under the Spirit, leads men to God.

God bless and protect Bamber, Solomon and Reynold's. "Behind the Blood."
D.H. S. COX.

Corinth.

There is great room for improvement and enlargement here, but the possibilities are great, and the opportunities multiplying. The outlook is beginning to wear more and more, a hopeful aspect. A few Sundays ago the church subscribed more than the amount sufficient to support a foreign missionary one year. Last Wednesday evening the pastor had the pleasure of leading four converts down into the baptismal waters, and there are others to follow. There is a call here—distinct call—for a considerable modicum of piety, patience and pluck.

Our faces are turned toward the sunrise, and we are girding ourselves for renewed efforts. Yours to count on,
Corinth, Miss. W. H. RYALS.

Liberty.

The fourth Sunday in February closed my third year as pastor of this the best church to me on earth.

It has been three years of ardent labor full of joy and pleasure.

The people are good, kind, and true. The Lord is adding to the church each service such as are saved. We use no high pressure methods to cause a quick, abnormal growth. But the word of our blessed Lord is presented, consequently there is a good, healthy, spiritual growth all the time. Our contributions to the mission work has been doubled and the pastor's salary has been raised from \$350 for half time service to \$600 for the same amount of time. Another thing that gives a great deal of real encouragement is that the congregations are at least one-third larger than ever before. Our Sunday-school is making wonderful progress. This is placed to the credit of Bro. S. B. Robinson, our faithful and efficient superintendent, together with his good and faithful band of teachers. I can't think it will be long until we have a nice new house of worship and a pastor's home. Then the next step will be to call a pastor for full time. This is the thing that ought to be done now; but the Lord will attend to all of this.

In writing this notice I would fail to do my duty if I did not mention the work of our Ladies' Mission Union. The ladies are always looking for something to do that they may honor the Lord. When a call is made for help in the mission work a cheerful, liberal response is made. The Orphans' Home is always received with an open hand. The pastor and his family are never forgotten. Who could fail to love such a faithful band of noble Christian women?

I write, not to boast, but in the interest of my work. I believe that pastors ought to write more about their work and we would all know more of each other. In this way we could help our paper and the people who compose our churches would be encouraged.

S. W. Spoles.

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Another scientist claims to have discov-
ered that the germs of insanity are to be
found in several kinds of grains and fruits.
No doubt that is true, judging from the
dancing effect that lager beer, corn whiskey,
apple brandy, and grape wine have on their
personifying guzzlers.

Rev. J. C. Midyett, who has been for
some time State Lecturer for the Anti-Sal-
oon League of Tennessee, has been called
to the first church, Clinton, Ky. This is
an important field, the seat of Clinton Col-
lege.

Pastor P. J. Lipsey, of Clinton, supplied
for the first church, Meridian, on last
Lord's day. The congregations were good
and the people hopeful. The man who comes
to this pastorate will have to do some good
preaching to hold matters at the high notch
to which Mr. Venable has lifted them.

Governor Hughes of New York, being a
Baptist, sees the rights of the States
through the right glasses. He says: "When-
ever it appears that the interests of the peo-
ple as a whole imperatively demands the
extension of the federal power the whole
people will provide for the assumption of
this power." Good States rights doctrine
that.

On Lord's day the Baptist church at
Durant resolved to take up the support
of a native missionary on the foreign field.
This will require \$100 a year. The con-
gregation is a church employing two preach-
ers, one for the home work and one to
represent it on the foreign field, is a noble
one. It is heaven-born, and we have no
doubt but that the church that is doing
work of this double scale will prosper as
never before. Outside of the few churches
that are each sending a man to the foreign

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field, there are at least 100 others that
could easily support a native missionary.

The new chancellor of the University of
Mississippi, Hon. J. B. Aswell, was elected
at the recent meeting of the Board of
Trustees to take charge July the first. He
is a distinguished orator and educator, at
present the popular and capable State su-
perintendent of education in Louisiana. It
is the unanimous opinion of those who
know Mr. Aswell that a better selection
could not have been made for the respon-
sible position to which he has been chosen.
Universal regret prevails throughout Lou-
isiana at the loss of a citizen beloved and
a State officer efficient and faithful, while
all Mississippi rejoices to extend him a
cordial welcome.

Mr. Aswell possesses in an extraordinary
degree that rare combination of qualities—
Christian character, culture, and executive
ability—so essential to the head of a great
State University. In all respects, he com-
pares most favorably with Barnard, Wad-
dell and Garland, who shaped the destiny
of the institution in the early years of its
history. With the cordial support of an
able faculty of Christian scholars, the suc-
cess of Mr. Aswell's administration is as-
sured from the beginning; and it is con-
fidently predicted that the university will
now enter upon a new era of usefulness and
prosperity that will eclipse the brilliant
record of the past. So note it be!

Mr. Ryland Knight, secretary local com-
mittee on entertainment, says: "We have
about completed the preliminary arrange-
ments for the coming of the Southern Bapt-
ist Convention the 16th of May. The
headquarters for the convention will be at
the Jefferson Hotel, within ten minutes'
walk of the Auditorium. This hotel will
give a special rate of \$1.50 per day (Eu-
ropean) with three or four large rooms
holding eight or more persons at \$1.00 per
day. Murphy's (European) will give a spe-
cial rate of \$1.00 up; The Richmond (Eu-
ropean) a rate of \$1.50 up; the Lexington
(American) gives a special rate of \$2.00
per day; Ford's (American) gives a rate of
\$2.50 per day; Gilbert's (American) a rate
of \$2.50 per day. All these are easy of
access to the Auditorium. Boarding-houses
numerous and well located can be secured
at from \$1.00 to \$1.50 per day. Besides
these there are a few smaller hotels and
numerous restaurants of every grade and
cost.

We are preparing for and expecting the
largest and most representative gathering
of Southern Baptists ever assembled, and
the entire city will unite in extending a
cordial welcome. All inquiries with regard
to rooms, etc., should be addressed to the
undersigned secretary.

RYLAND KNIGHT.

The meeting of the General Convention
of the Baptists of North America, includ-
ing the denomination in the United States,
Canada, Mexico, Cuba and Porto Rico,
which is to be held in the Convention Hall
of Jamestown Exposition, May 22nd and
23rd, promises to be an event of unusual
interest and importance. This convention
was organized about two years ago at St.
Louis, Mo., and expresses in a measure the
reunion of Northern and Southern Baptists
that have been working separately for
about fifty years. The meeting at St. Louis
was one of great enthusiasm. It is ex-
pected that the attendance at Jamestown
will be yet more representative and on a

much larger scale, estimates of the attend-
ance ranging from five to ten thousand.
The general features of the program are
as follows: On Wednesday afternoon, May
22nd, representatives of about eight of the
missionary organizations of the denomina-
tion will speak on noteworthy events in
their work during the past two years. It
will be an inspiring occasion to see the
leading secretaries of these great organiza-
tions on the same platform to give a com-
prehensive view of the vast work which is
being prosecuted by the Baptists of the
United States and Canada, both in home
and in foreign missions.

On Wednesday night it is expected Rev.
O. P. Gifford, D. D., of Buffalo, N. Y., and
Rev. John E. White of Atlanta, Ga., will
address the convention on the following
topic: "To What Extent May a Christian
Denomination Properly Engage in the Cor-
rection of Public Evils."

On Thursday forenoon, Dr. W. J. Will-
iamson, D. D., of St. Louis, will lead in
the discussion of the following question:
"Is an Articulated System of Baptist Sum-
mer Assemblies with Certain Uniform Fea-
tures Desirable and Practicable?" Dr. E.
E. Chivers, field secretary of the Home
Mission Society, of New York, will also
speak on "The Significance of the Mission-
ary Movement Among the Young Peo-
ple."

Thursday afternoon will be devoted
mainly to an open parliament for the con-
sideration of any matters that may be
recommended by the Committee of Arrange-
ments; announcement of these to be made
at the close of the session on Wednesday
night. Among the topics likely to demand
the attention of the convention are, an in-
vitation to the world Baptist Alliance to
hold its meeting in this country in 1910,
and the appointment of an executive com-
mittee to make arrangements therefor; the
new movement called The Baptist Brother-
hood, which has attained considerable mo-
mentum, will likewise in all probability
have a place in the program; quite likely
some attention will be devoted to the ques-
tions of child labor and of uniform divorce
laws; and possibly to international arbitra-
tion. One object of the convention is to
bring the influence of the denomination to
bear effectively upon the solution of some
of the great moral problems of the day.

On Thursday night, Dr. E. Y. Mullins,
President of the Southern Baptist Theologi-
cal Seminary, will address the body on the
contribution of Baptists to American civil-
ization. It is probable that the session
will close with a grand social reunion.

In connection with the meeting of the
convention there is to be a Baptist exhibit,
chiefly of educational and missionary work,
in a building being erected by the Virginia
Baptists for this purpose. This exhibit will
remain throughout the exposition, and will
furnish a large fund of information in re-
gard to the achievements of the denomina-
tion in these respects. Altogether, the con-
vention promises to be a meeting of sur-
passing interest.

The church at Lott, Tex., has called Rev.
L. W. Russell, of Ballinger, to the pasto-
rate. He accepts and goes at once to the
work.

Rev. M. J. Derrick, who recently moved
from Hattiesburg to Palacios, Tex., is meet-
ing with great success in his new field.
The church has received twenty-one mem-
bers since November. Large crowds wait
his ministry.

March 21, 1907.

Cheering Words.

We have been struck recently with the
cheering words which have come in letters
received from kind brethren and sisters.
These noble servants of God in writing
about the work have told us to be of good
cheer and the money would come; and that
we would be able to go up to the conven-
tion without debt. Words are simple
things, and yet they are great when they
come from kind hearts. We have noticed
that these letters that convey kind expres-
sions of sympathy and good cheer have
come from those who are nobly helping in
the work, and are praying for the Lord's
blessing. We feel assured that if the full
amount desired is not received it will not
be the fault of these noble helpers; and we
trust that the number will be so multiplied
in the next two months that not only will
the full amount needed be received, but
even more, and that when we come to Rich-
mond, our joy will be increased because we
can lay out greater plans for the Master.
Let us remember that in trying to advance
this work we are encouraging not only
those who are laboring in this country, but
also our noble, self-sacrificing workers who
are toiling at the front. Our gifts will
speak to them in language louder than
words, telling them that our hearts' sym-
pathy is with them.

One of the greatest blessings which has
come to the writer in the many years of
work here, has been the love and sympathy
of his brethren. For this he feels pro-
foundly grateful. Their kindness has been
glorious. We rejoice when we believe that
much of this comes because they love the
Lord and His work. Let everybody who
can speak a kind word for the work, do so
now. Let everyone who can cheer at this
stage of the battle raise his voice; and oh,
that any who may feel inclined to growl
or find fault will keep quiet. We are in the
midst of a struggle, pushing the battle up-
hill, but by the grace of God and the help
of the brethren, let us take the summit.
Now is the time for good cheer all along
the line as we press forward to victory.
Richmond, Va. R. J. WILLINGHAM.

Bogue Chitto Notes.

Notwithstanding our heavy payments
falling due on the new church building,
which, by the way, is one of the most beau-
tiful and up-to-date little churches on the
Illinois Central road, south of Jackson, we
made our offering recently to foreign mis-
sions \$125, which is the highest mark
reached in the history of the church.

We have not made an offering to home
missions yet, but have given \$1.60 to State
missions, and \$35 to the Orphanage. The
church raised the pastor's salary \$100 this
year and paid him \$50 over his salary last
year.

We have a splendid Sunday school with
a fine superintendent in the person of Bro.
Dan Bogan. As for a choir, I know of no
better. The church has put in a \$250 organ
and this accompanied by the violin and two
cornets makes the music very fine.

Since our meeting in November we have
had quite a number of accessions to the
church and six are waiting for baptism
now. The church also ordained Bro. A. A.
Walker to the ministry. Our prayer meet-
ing services are excellent. The average at-
tendance being over (100) one hundred.

We also have a splendid working W. M.
U. The ladies have made over \$200 since
last June. We are looking for a great
meeting with our State Evangelist soon.

THE BAPTIST RECORD.

5

Just a word about the Baptist Record.
I have never seen a paper come to the
front as this one has. Mississippi Baptists
feel proud of it. A great paper and noble
editor.

Brother, look on your paper and see if
you are not behind with your subscription.
If so, make the Editor glad with a check
and I now from experience that you will
feel better. May God bless the paper and
hasten the day when it will be in every
Baptist home in Mississippi. W. E. FARR.
Clinton, Miss.

SIGNS OF PROMISE.

You have seen the sensitive plant and no
doubt have wondered how quickly its leaves
respond to the touch of the hand, however
gently it be done. Even so there is a sensi-
tiveness in the work of mission collections
that the wisest pastor finds it difficult to
manage successfully. Now the 2nd Sunday
was a cloudy day, congregations fell off, the
older people especially refrained from at-
tend church and while the boys and girls
were ready to brave the inclement weather
and go to church, listen reverently and oth-
erwise enjoy the meetings, there was a mani-
fest absence of the men and women who re-
spond most liberally to the mission appeal.
The week was not a profitable one in general
to the cause and yet there was no lack of
interest on the part of some who heard the
appeals. At Tylertown the response shows
\$46.50, while at Society Hill the figures
reached \$70.00 an advance over last year
to the joy of all interested.

It is hoped that when the members whom
the rain kept away shall have added their
gifts this grand old church will score \$100,
as this is the amount which the pastor de-
sired to reach. The Sunday before Oral in
the same pastorate had made their offering
at \$48.30. Pelahatchie is rejoicing in the in-
crease of nearly 100 per cent over last year,
and girls herself for yet larger things. I
have no greater joy than to see the devel-
opment of churches with which in other
days I was in some way connected. I am
tempted to tell you how, when we were
school boys John Sanford and I held a meet-
ing there and we had to send off for an or-
dained preacher to baptize the 25 or more
whom we had led to the Savior and thus, be-
gan the career of this church, yes a long
time ago, nearly 40 years have slipped by
and many of this goodly company too have
slipped away to join the great majority
and among them the silver tongued Sanford
early went to his heavenly home, but the
church abides and now under the ministry
of young Simmons is clothing herself anew
in the garments of beautiful Zion.

The Bogue Chitto saints are emulating
the example of her sisters in that section
by not only building a beautiful house in
which to worship, but also by increasing
mission collections, and this time it is the
salary of a native preacher in China that
was laid down at the feet of Jesus. Wesson
has had many reverses during the change
in the mill management, but has not for-
gotten that the Master is calling for help
in the extension of His Kingdom and sends
\$60.26. You may be sure that where Hailey
goes missions will have attention and Meri-
dian Fifteenth Avenue at his call responds
with \$71.82 in addition to the \$20.00 to the
credit of the W. M. U. D'lo answers the
appeal of pastor Welch with \$136.38 and
Yazoo City, where young Quin is leading
the forces to victory, answers the roll call
with \$100.50, those last figures tying her
on to what is to be when this church shall

have taken her proper place in the Missis-
sippi group, and an earnest of these larger
things. There is a slight wail in the letter
from Blue Mountain in face of the load
they are carrying in their new building, but
they refuse to be left entirely out and so
this check for \$100.00.

A few more weeks remain to do great
things in Mississippi and who is there in
all our state that will not pray and work
and give, and give and work and pray to
the end that Christ may be honored and
souls saved, and the work with which we
are associated have no debts? What thy
hands find to do, do with thy might.

A. V. Rowe.

Rev. E. W. McLendon.

It has been my pleasure to have been as-
sociated with Bro. McLendon in meetings
for some years, and I wish to state that he
is an able preacher, and a loyal brother. His
wife is a graduate of Hillman College and
was Dr. Hillman's favorite pupil. I am
glad they are coming. God bless them.

McComb City rejoices to hear of the
success that is attending the labors of Bro.
Quin and wife at Yazoo City. Also, the
push and hustle of our evangelists, Breth-
ren Solomon and Bamber. J. H. LANE.

Rev. Charles Johnson has been called
and accepts the pastorate at Saron, Tex.
Bro. Johnson is a young man who is earn-
est, faithful, sound and evangelistic in his
preaching.

Rev. Donald B. Allen, of Kaufman, Tex.,
a native Mississippian, and graduate of
Mississippi College, is leading his church
in the erection of a \$12,000 meeting house.
His church is supporting him nobly in his
effort.

There were fifty additions to the First
church, Waco, Tex., as the result of the
meeting in Baylor University, conducted by
Dr. George W. Truett, of Dallas. The
church is still pastorless.

Bro. B. F. Whitten, who took charge of
Coldwater Baptist church, Coldwater, Miss.,
January 1st, is moving off well with his
work. There are no truer people on earth
than the Coldwater saints.

Reports from Sardis, Miss., say that Pas-
tor McCord is leading the people as a faith-
ful shepherd, and the church is doing well.
He has as loyal a band as ever a pastor
served.

Blue Mountain has no pastor, but plenty
of preaching. They are to let the contract
for the seats for the new church right soon.
Blue Mountain is an inspiration to all who
visit it.

Rev. T. J. Shipman, of Roanoke, Va., has
been called to the pastorate of the First
church, Meridian, and it is believed will
accept and enter upon the work soon.

Mr. Dooly's head is level on the divorce
question. He thinks that "when a man and
his wife get to that point where they can-
not 'go on living together,' that they
ought to 'go on living together.'" In our
opinion that is sound philosophy and good
religion as well. For all other causes but
one they ought to be compelled by law to
stay together and the violation of the mar-
riage contract ought to be made a felony
and punished accordingly.

The Poor Saint at Jerusalem.

These words mean much to me. They present to my mind quite a number of men and women who lived at Jerusalem in the days of Paul's great missionary labors. Some of them had seen the time when there was no lack of temporal things in their homes—they and theirs had enjoyed peace and plenty. But they came to realize the spiritual lack which could only be supplied by accepting Jesus Christ. Him they accepted, and then a two-fold need confronted them.

Some Christian brethren needed material help and many of their brethren, in the flesh, needed to know Jesus as their Savior. To supply these wants it was deemed wise by these early Christians that they should have all things in common. Accordingly those who had possessions sold them and the money was placed in a common treasury. Thus they entered heartily into the Master's service and fought valiantly for the advancement of His Kingdom.

But the dealings of Ananias and Sapphira revealed that all were not sincere in their devotion; while the persecutions of Saul of Tarsus and the unmerited punishment meted out to the disciples at the hands of the rulers indicated that the enemies of the Lord were still active. As the result of persecutions from these sources, we find these men and women, at the time of Paul's third great missionary journey, with a depleted treasury, in the midst of dire afflictions and great needs. I can see among that number many old men, who were without homes and without sufficient food or raiment. There were many widows who, after sacrificing their husbands upon the altar of a most noble cause, were living out their last days lonely and alone. A glorious picture of self-sacrifice, indeed! But what a sad picture of need.

These poor saints at Jerusalem found a far warmer place in Paul's great heart. He knew their history. He had seen their "labors of love" and their devotion to duty. Like them he was conscious that his early persecutions were one of the fruitful causes of their present conditions. Neither were his sympathy and interest without fruit.

The first great collection among the Gentile churches was for the "Poor among the saints at Jerusalem." In these collections he laid the responsibility upon the churches in words like these, "If the Gentiles have been made partakers of their spiritual things, they owe it to them (the saints at Jerusalem) also to minister unto them in carnal things." Rom. 15:27.

His interest in their welfare brought forth what is very likely the best treatise we have today on Christian giving. I refer to the eighth and ninth chapters of Second Corinthians.

That he might deliver to those in need, the contributions of the Gentile brethren, the great apostle knowingly faced great dangers and entered into persecutions which ultimately cost him his life. He counted nothing too good for those who had given up all and suffered want that he and the Gentile world might be given spiritual bread.

As I contemplate this sad yet glorious picture, another presents itself for consideration. In this I see the poor saints of Mississippi. Here are noble men who, giving up all, have spent their lives in feeding the lambs and gathering the sheep into the Master's fold. Here are self-sacrificing

wives and widows who have literally worn themselves out in meeting the demands that came upon them. They have counted all things as loss for the cause of Jesus Christ; and now in their old age, though their hearts are rich in grace and filled with hope as they look forward to the "inheritance incorruptible, undefiled, and that fadeth not away," like the poor saints at Jerusalem, they are in need of material things. I shall not recount their needs at this time; but I ask you, dear reader, to let this picture come before your mind's eye, and as you ponder the worn faces and trembling forms of these noble men and women, listen to Paul as he says, "If the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister to them in carnal things."

Bryan Simmons.

Brandon, Miss.

"The Rebuker."

Bro. E. L. Wesson has a very fine article in the last issue of the Record under the above heading. He said some things that are needful to be said. I want to thank him for what he said. Among the many helpful things he said are: "Rebuking is a duty, but there is one thing we need to learn; that is, we need to learn how to rebuke as to help and not hurt the cause of Christ."

"But you say, must we not rebuke sin? Yes, with all your might, and sinners too. But be sure you do it God's way." I like the many good things he said. But he led us to a place and left us there without suggesting a remedy, he said.

"We should rebuke the unruly. We should rebuke the vain fatters, &c., but we should first let the church convict them of guilt."

"The preacher who uses the mixed congregation to rebuke the faults of the weak and erring church members who have not been convicted by the church is not worthy the place."

Bro. Wesson, will you please tell us how to get the church to convict these members? According to that doctrine if we have indifferent members and the church fails to convict them, and I never heard of a church dealing with a member on the charge of indifference, and they never come except to mixed congregations, therefore we should have nothing to say on indifference. Take gambling on cotton. It is a fact some church members deal in futures, if the church fails to convict must preachers keep silent, for they do not come except to mixed congregations.

A young man said in my presence in regard to a certain preacher: "He approves gambling in futures for he knows nearly all his members do it, and he has never said a word against it."

We might go over the catalogue of sins that church members are guilty of and according to this doctrine if the church fails to convict we must keep silent. I believe in feeding the sheep, but if a goat happens to get in among the sheep I believe we ought to keep thumping him till we get him out. I think it would be very helpful to most of us if Bro. Wesson will now tell us how to get the church to "convict" those that dance, gamble, and do those things which the Bible condemns. I do not write this to criticize, but want information as to how to get a church to deal with those who are subject to church discipline.

Respectfully,

W. J. Epting.

Alter Workers and Mourner Benches.

Shall we revive them? Forty years ago in some if not almost in all parts of our State it was thought that a revival without a mourner's bench, loud and abundant alter prayer and talk, with much pounding on the back, would be as much out of the order of things as a freshet from a clear sky. Gradually that custom died out entirely among Baptists, except perhaps in extreme backwoods localities, and almost so among other denominations.

Some twenty years ago the holiness movement got a start in our State and revived the mourners bench and alter service. Under this revival it found its way into many Methodist meetings. Then it waned again. Now, it seems to me, under the revived spirit of evangelism sweeping through all the denominations, that the old mourners' bench and alter service is seeking reinstatement. Shall it be?

Let me describe it as I have seen it time and again. First, after an opening prayer meeting and songs, the minister preaches. Second. His sermon about to close, he walks down on the floor in what he calls the "alter," and exhorts sinners to come and kneel at the "alter." Third. After his exhortations and persuasions have ceased to move sinners, the mothers, fathers, brothers, sisters, wives or friends are urged to leave their seats and go to their unsaved relatives or friends right then in person and use every entreaty possible to get them up to the "alter." Fourth. That done, all those Christians "near and dear" to any who are at the "alter" are urged to make just as near an approach to such loved one as possible, kneel, "lay your hand on them if you can", and prayer begins. One begins to lead, but soon there is a perfect babel of prayers and persuasive conversation going on, which usually abruptly ends by some brother raising a song. Fifth. Then for an uncertain period of time shouts, talks and hand shaking go on. Sixth. Then the preacher used to open the door of the church, but later he calls for professions of conversion. The number is taken down and reported to the papers.

Do New Testament Christians want that kind of carrying on in their meetings? And yet there is a drifting in that direction. Last summer I learned of two young ministers, Baptists, who in a meeting persuaded some inquirers to a front seat and then urged their mothers, sisters, &c., to go and kneel "right near them." You say, well that was all right. Just a little further and you have all the paraphernalia for scooping them in under excitement without conversion.

Let me close with this assertion: I believe that W. W. Hamilton, evangelist of our Home Mission Board, is the model revivalist among us; and if all our ministers doing evangelistic work will follow his plans they will do well.

T. J. Moore.

Prentiss, Miss.

Commendatory.

We learn that Rev. R. M. Boone has been called to the work at Indianola, Miss. Bro. Boone has done a fine work at Hammond. The brethren are sad over having to give him up. But Louisiana's loss is Mississippi's gain. Bro. Boone is an efficient man and competent of great work for the Master. The writer has been closely associated with R. M. Boone, and I know his work does show forth.

B. C. CONANT.

Dates of Our Sunday-School Secretaries.

L. P. Leavell and J. E. Byrd will make the following dates:
Hazelhurst, Copiah Association, March 23 and 24.
Dry Creek, Rankin County Association, March 25.
Mendenhall, Strong River Association, Monday night, March 25.
Hebron, Lawrence County Association, Tuesday, 26th.
Bassfield, Pearl Leaf Association, Wednesday, 27.
Sumrall, Lebanon Association, Thursday, 28.
Cleveland, Deer Creek Association, Saturday and Sunday, 30 and 31.
Sallis, Kosciusko Association, Tuesday, April 2.
Chester, Chester Association, Wednesday, 3.

The First Baptist Church at Meridian has called Bro. Thos. J. Shipman of Roanoke, Va., and he has accepted. An intimate acquaintance with Bro. Shipman during three years at the Seminary makes his coming to Mississippi a joy to me personally; and I congratulate the church at Meridian. The brethren in the whole State can open their hearts and take him in, for he is worthy of all confidence. Let us initiate him into all our work, for he is capable and willing. His people will find it easy to love him and be led by him.

P. I. Lipsey.

"Something About Our Ladies."

A few weeks ago, in order that they might help to raise money to pay on a little debt which our church owed, the ladies' society of our church hit upon a notoriously successful plan. They sent out invitations to every member, inviting them to come to prayer-meeting on a certain Wednesday night, and to bring a dollar with them, and to be able to tell how they made it. Now, if we could have as many people to speak out in meeting every Wednesday night as we had that night, and as much real interest manifested there would be no end to what we could do; indeed there has not been any end to what our sisters at South Side church are doing and have done. I have seen many ladies' societies, but it seems to me that this society of which I speak is the most active in every good work. I could not mention the numerous things that they have done. But I am not through with telling about this one special meeting. The society appointed a spokesman, and then he began to ask for dollars and testimonies. Now this was a time when it took money to speak, but they spoke. The meeting was thoroughly enjoyed and was very helpful, and the dollars brought in amounted to seventy (70). All praise to our ladies.

I might mention in this same article that every department of our work here has gone forward with rapid strides these last two months. Since the first of the year our Sunday school has nearly doubled itself twice. There were twenty-six more than we have ever had in the Sunday school Sunday. We have a B. Y. P. U. about two months old, now with about sixty in attendance, and we have a very interesting rally of the B. Y. P. U. planned for Friday night. Our Sunday school teachers' meeting is coming to be more

and more interesting. Last Sunday was a good day with us all through. We received seven into the church. The Lord is certainly pouring out his richest blessings upon us, whereof we are glad.

Truly,

L. A. Moore.

South Side, Meridian.

Meridian Pastor's Conference, March 12, 1907.

By W. A. Roper.

Highland—Pastor Roper preached on Missions. Rom. 1:16. One received by letter.

Friendship—Pastor Newton preached; subject: "Salvation of Souls." 1 Tim. 4:16.

At night Bro. Newton preached at Seventh avenue.

Bethany—Pastor Culpepper preached; subject: "The Investigation of Our Sins is Useless Unless it Leads to the Remedy." Rom. 2:12.

Mt. Gilead—Pastor Cook preached; subject: "Am I My Brother's Keeper?" Gen. 4:9.

Fifteenth Avenue—Pastor Hailey preached; subject: "Abraham's Trial." Heb. 11:17-19.

Bro. Culpepper preached at night.

South Side—Pastor Moore preached; subject: "Christian Graces." 1 Thes. 1:3. Seven received by letter.

Forest—Pastor Hackett preached; subject: "The Knowledge of Salvation." Luke 1:77-78.

One received by letter.

Collection, State Missions, \$7.50.

First church supplied by P. I. Lipsey of Clinton.

Let's Locate Him.

Locate who? Why, that dram-drinking preacher. It isn't fair to have all the pastors in Mississippi put under the ban on account of one.

I hope, Bro. Editor, that you have examined into the facts in the case and have sufficient evidence to convict. But let us hope that some designing person has taken this advantage to wreak vengeance on some good pastor. For one, I feel like a reflection is cast on us all. Locate him. J. C. Farrar.

"The Religion Habit"—What Of It?

An incident—a remark—it transpired. Here it is: A young lady of peculiar mind fell in love with a Methodist preacher, not peculiar because of this fact—this is the only natural thing about her. Said she to a friend, "I love that man and I suppose I'll marry him; but I must break him of that religion habit."

I shall not discuss the girl. I do not know her personally or in character. I am not certain whether she deserves pity or contempt. But the unfortunate preacher in question deserves commiseration.

However, there was significance in the remark. Was there some reason in it? Evidently to some minds religion is objectionable. No doubt there are religions to which one may reasonably object; but is this so of the Christian religion?

Christianity has suffered from the mistakes of its human representatives; more has it suffered from the imperfections of man-wrought-out fads and creeds which have passed muster in Christian livery.

Truly, many sins have been committed in its name. But Christianity as taught and exemplified by Christ can not be justly assailed. It appeals to reasonable beings. It alone answers that divine spark in man which aspires to something higher and better than is offered by earthly attainments. It alone offers a satisfying explanation and solution for difficulties and perplexities of life. The gospel of Christ extends help to the weak and weary and tempted, encouragement to the discouraged, hope to the disappointed and despondent, consolation to the disconsolate. It makes men more thoughtful, more patient, kinder, nobler and stronger.

Yet the idea obtains in the minds of some who have not a proper or adequate conception of the meaning of it, that the religion of the lowly Nazarene takes away the pleasures of living. This is true only so far as we give up baser pleasures for higher joys. To the consistent Christian life becomes brighter, fuller and more meaningful. It is a life-giving and light-bearing principle, a heart-regenerating and soul-edifying experience.

What the Christian religion has already done for the world entitles it to the profound respect and gratitude of every mortal who loves noble and unselfish achievement. By its influence a feeling of fraternal kindness pervades the ends of the earth. It has wrought an important part in the making of our present glorious civilization. It has built schools, orphanages and homes for the unfortunate of every class. Much, indeed, has Christianity done for woman. It has elevated her station from that of a menial servant or member of a heathen harem to an exalted position in society, to which man looks up with deferential esteem. Why should she want to break her husband of that religion?

H. D. WILSON.

Home Mission Receipts from May 1, 1906 to March 1st, 1907.

Georgia	\$9,394.57
North Carolina	8,736.64
Kentucky	8,332.85
Virginia	8,299.60
Missouri	6,197.88
South Carolina	6,179.64
Alabama	6,062.02
Texas	5,838.80
Tennessee	4,407.55
Mississippi	4,366.87
Florida	3,877.388
Maryland	2,739.40
Louisiana	1,301.98
Arkansas	563.78
District of Columbia	448.09
Oklahoma	287.66
Indian Territory	273.45

Total \$77,308.16

We are in awful straits! Home Missions is the hindmost. Let everybody help.

Sincerely,

B. D. GRAY, Cor. Sec.

The helpful Sunday school man is not so much the one who can make a "taking" Sunday school talk and tell people what to do and how to do it, but rather who can take hold and show them the way it is done. In most of cases if the interesting talker would turn himself into an expert demonstrator and show up the best methods of the work from the Superintendent even down to the infant class, he would be sure to win his crown.

Rev. W. T. N. Som leaves Wylie and accepts the call to the church at Celina, Texas.

Rev. H. C. Burdick has just closed a meeting at Fitzgerald, Ga., in which over 50 were baptized.

Rev. J. L. Thibault accepts the call to Lindale church, Texas. He says: "They have religion, sense and spunk."

The Second church, McKinney, Texas, has called Rev. E. J. Watson. He accepts and goes to the field at once.

The Tabernacle church, Raleigh, N. C., has set apart to the full work of the gospel ministry Rev. Ernest Pope.

Pastor M. B. Gove, who recently resigned at Hickman, Ky., has accepted the care of the church at Marianna, Ark.

Rev. C. L. Dower leaves his field in Newberry county, S. C., and accepts the care of the Carthage church, N. C.

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R. J. Willingham.

Richmond, Va., March 15, 1907.

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By CHAS. G. ELLIOTT.

Elsewhere in the columns of the paper will be found a tribute to the memory of I. J. Tew passed by the Immanuel Baptist Church, of which he was one of the founders, and, at the time of his death, Senior Deacon. As his pastor, and therefore one closely associated with him, I wish to speak somewhat of his life.

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cause for neglecting the spiritual life, only gave him opportunities to try to lead them to better lives. He "had no fellowship with the unfruitful works of darkness;" neither did he have one sort of religion for Sunday and another for Monday. The same law ruled his life whether in Meridian or New Orleans. This law was the Word and Will of God. It was his delight to serve his Maker, his King and his God. He had learned long ago that God does not save men to die, but to live; and in the full assurance of having "passed from death unto life" because of what Christ had done for him, and not because of what he had done for Christ, he had that joy and peace that passes all understanding. The universal testimony of those who knew him was that "he was a good man." He was, but any other man can be as good if he, too, will only regulate his life by the Word and the will of God.

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A Good Day.

Sunday was a good day for Anner church.

While the weather was unfavorable, yet the people responded to their annual collection for the Orphanage at Jackson—a box and cash amounting to \$17.00 for the little ones.

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We are right in the midst of a great pine belt which is being manufactured by saw mills. Yes, I saw saw mills of which we can hear the whistle of ten or twelve miles; and locomotives every hour in the day. This is a great opportunity. I wish I had the ability of some man that I know and the time to stay in the field and cry aloud and spare not. But God can out of the weak bring great power. Brethren who read this article remember that I am getting old, and who will take my place when this stammering tongue of mine shall fail? The peeping out of the windows is already getting dim, and the sound of the grinders is running low. Therefore I desire your earnest prayers for me, when I am to lay my trophies at my Master's feet that I may hear the plaudit, well done thou good and faithful servant, enter into the joy of thy Lord.

Yours in Christ,
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P. S.—If I see this in print I want to write a letter of encouragement to the poor uneducated preachers. I feel that it is very necessary.

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The Foreign Mission Board supports 200 missionaries and 300 native helpers. These men and women must not suffer while they herald the truths of life and salvation.

As Mississippians, at Chattanooga, we told the Board to go forward. We must not neglect the responsibilities resting on us.

We never have done our level best. Let us all agree to make some sacrifice to go beyond anything we have ever done, and give Dr. Rowe, who is working night and day, an opportunity to rejoice and be glad once more. Bro. Yarborough, too, the V. P., will go to Richmond with a happy heart. Let's try to get a contribution from every member of every church and as soon as we get any money put it in Bro. Rowe's hands.

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Our desire was that God give us a revival—that the church be revived; that Christians mourn over their sins and confess them; that Christians earnestly implore the descent of the Holy Spirit and take heed lest they grieve Him, and that Christians get up from a state of lethargy and enter the service of the Lord. Dr. Venable entered upon the task with the skill of a general, and the eloquence and pathos of a master minister of the Word. The consensus of opinion is that his sermons were the greatest ever delivered in this city—great in eloquence, great in pathos, great above all in simplicity and standing by the Word. The meeting was of that character as to live on in years to come. The Doctor has the correct idea of the revival and his services will prove a blessing to our churches all over this country.

Yours Very Cordially,

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the next 45 days! Our work has been laid out on a vastly enlarged scale. It will be crippled everywhere, if we fail in our finances. Our people have the money. We must be in daily and hourly prayer that God will open the purses of the people. Pastors must press the matter on their people, leading with liberal gifts themselves. Our laymen of wealth, how can they fail us now, in this time of financial peril, and that when God is so blessing every department of our work?

Will not our sisters during the third week of March, which is next week, put \$20,000 on the Lord's altar for Home Missions?

And let all our forces unite to relieve our present crisis.

We look to you, beloved, with anxiety, but with faith and hope.

R. D. GRAY, Cor. Sec.

Has Dr. G. M. Savage Denied the Doctrine of Election?

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The Doctor tells us "that John 6, 37 is one of the proof-texts used to support this Calvinism," which he denominates a "deep-seated and wide-spread error" and that he heard a Calvinist so use it. Well, whether John 6, 37 teaches the doctrine of election or not, many of us down in Mississippi believe the doctrine and we hope the Doctor does also. If the Doctor's language has been misunderstood won't he be a little more explicit?

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At Piring Cross, Ark., the pastor has just closed a meeting. There were twenty-five additions. Several from the Methodists. The pastor was assisted by Rev. B. J. Matthews.

March 21, 1907.

News in the Circle.

Martin Ball.

Rev. W. J. Newsum leaves Wylie and accepts the call to the church at Celina, Texas.

Rev. H. C. Buckholz has just closed a meeting at Fitzgerald, Ga. in which over 50 were baptized.

Rev. J. M. Thorpe accepts the call to Lindale church, Texas. He says: "They have religion, sense, and spunk."

The Second church, McKinney, Texas, has called Rev. E. F. Watson. He accepts and goes to the field at once.

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The Doctor tells us "that John 6, 37 is one of the proof-texts used to support this Calvinism," which he denominates a "deep-seated and widespread error" and that he heard a Calvinist so use it. Well, whether John 6, 37 teaches the doctrine of election or not, many of us down in Mississippi believe the doctrine and we hope the Doctor does also. If the Doctor's language has been misunderstood won't he be a little more explicit?

J. W. LEE.

At Perring Cross, Ark., the pastor has just closed a meeting. There were twenty-one additions. Several from the Methodists. The pastor was assisted by Rev. B. J. Matthews.

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WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Memories.

"In the silent chambers of the brain,
Our thoughts are linked by many
a hidden chain.
Awake but one and lo! what
myriads rise."

Is there one living who has no joyous remembrance, no gorgeous dream touched with the pencil of immortal glory, hanging upon "the dusty walls of the heart's past?" If so, from our soul we pity him.

Happy memories are very pleasant and it is no wonder we are all more or less prone to indulge them. We love to go back through the dull lapse of years to the scenes of "long ago," the more fondly cherished because they have passed away forever. Peering through the dim halo that ever enshrouds the past we can see many a tiny star lending its kindly light for us to read the lessons written on life's pages. Here the characters are bright and glowing, no cobwebs have gathered, but there is a springtime perfume that steals into the heart, and recalls many precious hours. Here is one that is like a small song floating through the chambers of the brain. Here and there a note may be forgotten, but oh! the glorious chords vibrate and thrill with the sweetest melody that earth can give. In this niche over here, is a line of suffering, blurred with tears, and again we are drinking the cup of sorrow. The poet says, "there is never a line of joy but parallel with it there is one of suffering." Even the lessons time may teach are brightened by the coloring of the one, or subdued by the shade of the other, and he who reads the lustrous syllables of the one and does not stop to decipher the blotted inscription of the other, learns but half the lesson Time may give.

In looking over the sweet mementoes in the mind's casket, we find many that are too holy to be brought out to the gaze of the busy world. They are our own precious treasures—all our own, and we drop a tear upon them and cover them with their own ashes.

Life is marked out in periods, like stages on a journey, in which we rest ourselves, casting a look backward upon the road we have traveled, and anon throwing a glance forward to the path before us.

At such spots as these remem-

brance comes full upon us, and we find how far short our actions have come from our intentions.

The principles we looked to as guide stars are dimly visible, the friends we cherished are changed or gone. The only link that binds us to the past is that same memory, that like a sad curfew, tolls the twilight of our highest ambition, our most cherished wishes and fondest dreams.

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\$100 weekly, easily and quick-
ly learned at home. Write for
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Dallas, Texas.

Chronicles.

L. A. D.

The Seminary lectures were
capital. Secretary Spilman,
Tuesday evening; giving a con-
cise history of the Baptists in
Sunday schools; and placing
them in the lead all the way
along. It will be published by
the Sunday School Board in due
time, of course. Dr. Curtis Lee
Laws of Baltimore, spoke of the
"Perils and Possibilities of the
Sunday School", on Wednesday,
and made many good points—
quite interesting and instructive.
I would have been glad to hear
Dr. Porter on "Doctrinal Teach-
ing", and Dr. Greene on the "Bib-
le as a Text Book", but had to
leave for Nashville before the
date of their appointments.

When I left the "Pastors' S.
S. Institute" of Kentucky was be-
ing held in the First Presbyterian
church, and some very important
subjects had already been dis-
cussed. Marion Lawrence of the
International Committee, was
there, and being thoroughly
posted up in Sunday school mat-
ters, was an inspiration. Dr. B.
H. Dement of the Seminary, and
Bro. B. W. Spilman of the S. S.
Board, made excellent addresses
on "Training Classes", and
"Teachers' Meetings". These
latter cannot succeed, it seems,
by lectures of a leader. Mem-
bers must express their views and
draw out discussion.

There are many other things
to which I would like to call at-
tention; some that were discussed
subsequent to my leaving. For
example, "Sunday School Litera-
ture", by Dr. Van Ness and others;
I say "churches", for the Sun-
day school is only a department
of the church work. Of equal
importance is the matter of
"child study", and which begins
in family visitation, and possibly
with a "cradle roll" duly ex-
plained.

Under the general head of
teaching, all these things come.
Christ commanded it to be done,
but left the church to devise the
methods. He plainly indicated
early training, for he said, "suf-
fer the little children to come"—
for "of such is the kingdom of
heaven." Of the three classes
of mankind, men, women and
children, the youngest is the most
easily impressed, and many young
believe unto salvation. We Bap-
tists are sometimes too late start-
ing, instead of pre-empting the
ground.

I am writing this from Nash-
ville. The weather is unusually
bad, keeping me in doors at my
niece's, Mrs. Porter McFerrin's,
in the suburbs. A short call at
the headquarters of the S. S.
Board was the extent of my call-
ing. In Louisville I was more
fortunate, being hospitably enter-

tained by Profs. Robinson, Eager,
Carver and President Mullins and
their kind families. Louisville is
a large city, singularly laid off
in very long blocks and some nar-
row streets, with many grand
stores and elegant residences.
There are also imposing church
edifices, and a few sky-scrapers.
Baptist churches are numerous,
strong and wealthy; alive to pro-
gress and development.

But this is a departure. It
was not my purpose to go into
details, or branch off so far from
my subject. I hope to visit
Nashville some day under more
favorable auspices when I can
meet more of its clever people
and report more about the city.

Two Jots.

This quill has slept a bit, but
has absorbed a little meantime:
1. The Starkville meeting was
close to us and—close to heaven.
Two men seemed clothed in shin-
ing garments the afternoon and
night before the last, and waiting
throgs rejoiced. "They say" it
had been so for days. A happy
pastor and people, with Upshaw
—"Earnest Willie"—mightily
lifting Christ and showing His
pierced side. "And the Lord
added to the church daily such
as should be saved." Upshaw is
"mighty in word and doctrine,"
though not a preacher.

2. Sturges church wants a re-
vival. Pray for us. Some tokens
are manifest that it is so desired:
Quarterly offerings to missions
are now the rule, and "some-
body" said that on 2nd Sunday,
Feb., we laid the "biggest" of-
fering on the altar of State Mis-
sions the church had given.

She also decided to add two
capable citizens and church men
to her staff of deacons. So Dr.
A. F. Richardson and Bro. Alex
Strowd were set apart to this
sacred office the night of 21st
Feb., with Bro. Thornton of
Starkville, Bro. Adams of near
this place and the writer as pres-
bytery. And on the same night
a splendid lady was received by
letter—already a teacher in the
Sunday school; and quite a num-
ber came under covenant to pray
daily for a revival. Don't forget
to join us.

Another factor of interest is
our Ladies' Society. They seem
about fixing their stakes for the
year as regards a "preacher's
home", and the Orphanage shall
hardly fail of their notice, and
maybe missions. Women folks
are great helpers—God given. We
have seen some of them work be-
fore.

But in the midst of all, we want
men converted and Christians
united and edified. We crave a
burden looking in this direction.
Ask the Lord to grant it.

J. E. Phillips.

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THAT DROWSY FEELING

It Prevents You From Doing Your Work and Is Really a Sign of Disease.

CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work?

You have slept pretty well. You don't feel sick. Just drowsy. What's the cause of it? Your liver.

A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out.

These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide awake.

And that's not all.

When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease.

That is, it has lost its vitality and power of resistance to disease germs.

The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do?

Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).

Purify your system of the bile poisons that have drugged it.

Put your self in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

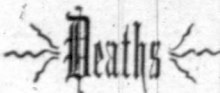
The old, reliable, vegetable, liver medicine, Thedford's Black-Draught, successful for over 40 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

Thousands have written to tell of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.

It is for sale by all druggists, in 25-cent and \$1 packages. Try it.

This splendid Baptist school property (Lynnland College) for sale. Set of flourishing and widely known. Strictly in the country. Sixteen acres in grounds. Brick, steam-heat and gas light, complete fifty borders, original cost \$25,000. Call L. & N. 2, fifty miles South Louisville. Private depot, beautiful, healthful place, modern community, loyal patronage. Write Rev. W. A. Gwynn, **GLENDAL, KY.**



Deaths

RAY BROWN—Feb. 21st, 1907, little Ray Brown caught fire. The burn was so severe she passed away that night at one o'clock, in the sweet sleep, where sorrow now doth not disturb. She was only four years old, had a sweet disposition, and was loved by all who knew her. She was her dear old Grand father's little pet.

Little flowers gay on earth are planted, To be reaped by God above. To our memories they are enchanted. Then carried above by the divine love.

May Christ's richest blessings rest on the bereaved. Written by M. J. H.

W. M. GORDON.

Bro. William M Gordon was born April 13th, 1849, and departed this life February 11th, at the hospital in New Orleans. He was laid to rest not far from his home in the old family burying ground in Amite county.

Death was by no means unexpected to him, for he had said for several months that if he did not get better he would die. He had some time before told some of his loved ones that he often thought of death and felt prepared. He was a member of Jerusalem Baptist Church; a dispenser of sunshine, and a true pastor's friend.

His pastor, JOSEPH JACOB.

ROBERTSON.

On the 12th inst. we assembled at Union to bury sister Mattie Robertson. She was thirty-five years of age, and leaves a husband, six small children and many relatives and friends. To hear the children calling for mama back, was pathetic indeed. But she has gone to the land from whence no traveler returns. She was a member of Union church, and was satisfied to go, having put her trust in God. In sympathy, we share the sorrows of the bereaved, but we know God is too wise to err, too good to be unkind.

J. B. POLK.

Roxie, Miss., March 13, 1907.



Marriages

SANDIDGE-CHAPMAN. Mr. L. E. Sandidge and Miss Lula Chapman were united in marriage, by Chas. L. Lewis, at the home of the bride's father, Mr. Lewis Chapman, near Brownsville, Miss., Feb. 28, 1907. CHAS. L. LEWIS.

At the home of the bride's father, March 10, 07, Rev. L. I. Thompson, of Clinton, and Miss Lula Everett, of Gallie, were married by the writer.

D. J. Miley.

Dr. L. A. Hooper of Columbia, was married to Miss Cora Newman, at the home of the bride's parents, Mr. and Mrs. Thomas Newman, Feb. 14, 1907. Joseph Jacob, Officiating.

John A. Travis was married to Miss Bettie Williams March 7th, in Glancing, at the home of Joseph Jacob who performed the ceremony.

American Bowling Congress.

St. Louis, Mo., March 16-31, 1907. The Mobile & Ohio Railroad will have in effect reduced rates from all points for this occasion. For particulars, call on M. & O. Agents, or write, Jno M. Beall, General Passenger Agent, St. Louis, Mo.

The Johnson's Chill & Fever Tonic Co.

Savannah, Ga., March 12, 07. NOTICE: Guarantee every bottle of Johnson's Chill and Fever Tonic to cure deep seated seated and neglected and DEALERS, mistreated cases of Grip. Give back the full retail price when it fails and ask no questions but look pleasant.

The Johnson's Chill and Fever Tonic Co. References: Every Bank in Savannah, Ga.

A Beautiful Skin

adds 100 per cent to any one's appearance. If your face is sploshed and pimply TETTERINE will make it smooth and soft. Read this:

"I enclose \$1.00 for two boxes of Tetterine. It may please you to know that an old case of facial eczema, with the skin of nose and ears deeply excoriated pronounced Lupus by local and Chicago men, has responded to Tetterine in two weeks time so that the nose is healed and the rest is rapidly doing so—hence the urgency of the order. E. V. Mock Cambridge Ill." 50 cents at druggists or by mail. J. T. Shuptrine, Savannah, Ga.

Most makers of lamp-chimneys don't mark their wares—possibly they are ashamed to.

If I didn't make as good chimneys as I do, I wouldn't mark mine either.

I mark mine "MACBETH"—my own name—because I am proud to be known by them.

My Index—it's free—tells other reasons why my lamp-chimneys are marked and why I am proud to put my name on them. May I send it to you?

Address, MACBETH, Pittsburgh.

DON'T SWALLOW IT.

Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection.

Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.

Don't be beguiled into thinking you can be cured of catarrh by merely smelling of a medicine. Get a box of Porter's Ca-Tarrh-O, price 50 cents at all druggists. Send stamps if not kept by your dealer.

Porter's Ca-Tarrh-O contains neither opiates nor narcotics. It is simply antiseptic and curative. Sold on a guarantee. PORTER MEDICINE CO., PARIS, TENN.

Browned Cabbage.

Cut one medium-sized head of cabbage into small pieces and remove the hard center. Wash the cabbage in cold water, then pour boiling water over it and allow it to stand for ten minutes. Drain and place in boiling salt water and cook until tender. Then pour

off the water and chop finely. Beat up two eggs, add to them half a cupful of milk, one table-spoonful of butter and one cupful of bread crumbs, and turn the mixture into a baking dish with the finely chopped cabbage and bake in a moderate oven for one hour.

A Place for Everything.

Some time ago four college boys went gayly forth one night—the night was an ideal one—to serenade two belles of Princeton, says Life.

Arrived at the house of the fair one they took their stand under the correct window, as they thought, and for some time made the night more or less melodious.

They were just preparing to leave when a door opened and the jolly old father of the girls appeared. Had it been light they might possibly have seen a twinkle in his eye.

"Boys," he said, "we are much obliged. That is, I am much obliged, for I happen to be alone tonight. I'm sorry to say that the family's in New York. But I thank you for coming. Maybe if you come again you will have better luck. But in the name of old Princeton, boys, if you do come when the girls are here, don't play to the bathroom window!"—Selected.

Tongue Sandwiches.

Make a brine with a table-spoonful of salt, a piece of salt-peter the size of a pea, and a small quantity of water. Put a beef tongue in this brine and add sufficient water to cover the meat. After allowing it to stand for three days, pour off the brine and wash the tongue. Put it in a pot of boiling water with three peppers, two cloves, a blade of mace and two allspice berries and cook until tender. When cold, mince, mix with mayonnaise or cream, and place with a lettuce leaf between thin slices of bread.

"Two Notable Events, Etc." Correction.

The printer or the writer failed to state that the article in the last issue of The Baptist Record had reference to Judge Cochran's court in Macon, Miss., last year, and I will add that the Judge has recently had court again in Macon and that the grand jury only presented eight true bills or indictments—quite a fall off from either be for or against it.

In this fight for prohibition there are only two sides to the question. There is no chance to straddle, and every man must 444 to eight. R. D. ALOC.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, 232, Notre Dame, Ind.

War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic; it is distributing free to all who write and enclose a stamp a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipes but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

I CURE CANCER.

My mild Combination treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. Dr. O. A. JOHNSON, 1235 Grand ave, Kansas City, Mo.

BOOKS—BOOKS—BOOKS

To prevent having to move them, am dosing out my own publications cheap. Methodism unmasked 50c (formerly \$1) A sketch of Baptist in History 10c Lord's Supper 5c Obedience 5c Christian Unity 5c Why I am not a Seven Day Adventist 5c The entire lot for 75c, postage paid. Agents wanted at Liberal Commission, Address J. H. THARP, Lakeland, Fla.

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ALBAUGH BROS., DOVER & CO., Dept. Q 12 CHICAGO, ILL.

Meridian Baptist Pastor's Conference, March 5, 1907.

By W. A. ROPER.

Immanuel Pastor Williamson preached. Subject, "The Meaning of Christ's Baptism." Mt. 3:15. Two received by letter.

Fifteenth Avenue—Pastor Hailley preached, subject, "The Glorious Church," Ephes 5:25-27. These deacons ordained in the afternoon. Two received by letter.

Forty-first Avenue—Pastor Swain preached. Sermon No. 4 on "The Holy Spirit."—1 Cor. 3:16.

Fellowship—Pastor Cook preached. Heb. 11:4.

Seventh Avenue—Pastor Newton preached. Subject, "Christian Influence." Gen. 13:12-13.

One received by letter.

Highland—Pastor Roper preached. Subject, "Difficulty of Distinguishing Between Right and Wrong and Between Good and Best." Phil. 3:8.

Two received for baptism and one by letter.

First Church—Bro. W. D. Upshaw occupied the pulpit morning and evening. Bro. Shipman, of Ranoke, Va., was called to the pastorate, and we understand he will accept.

Tennessee Valley Fertilizer Co., Florence, Ala.

Gentlemen: I have used your fertilizer and I consider it the best I ever used. I used it on thin land this year and made the best crop I have ever had on the land.

Yours truly, J. T. GAINES.

The Man and the Book.

Authors are given to repeating with relish what they regard as particularly good jokes on themselves. Roosevelt is no exception to this rule, and has been known to tell with much apparent relish the criticism made upon one of his books by an Idaho shopkeeper.

Roosevelt slipped in the bookseller's shop just after he had written his "The Winning of the West." He picked up a copy of his book from the counter and said to the bookseller with feigned curiosity:

"Who is this author—Roosevelt?" "Oh," was the answer, "he's a ranchdriver up in the cattle country."

"What do you think of his book?"

"Well," said the dealer, "I've always thought I'd like to meet that author, and tell him if he'd stuck to running ranches and not tried to write books, he'd have cut a heap bigger figure at his trade and been a larger man."—Exchange.

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Dangerous coughs. Extremely perilous coughs. Coughs that rasp and tear the throat and lungs. Coughs that shake the whole body. You need a regular medicine, a doctor's medicine, for such a cough. Ask your doctor about Ayer's Cherry Pectoral for these severe cases. We have no secrets! We publish the formulas of all our preparations. J. C. Ayer & Co., Lowell, Mass.



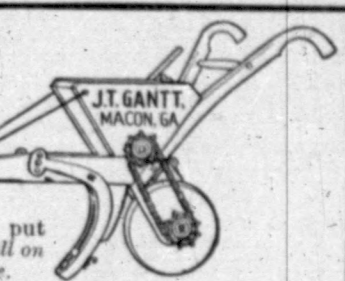
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Get a 10c Trial Bottle Today Regular Size, 25c and 50c ALL DRUGGISTS SELL IT

A Tempting Salad.

Prepare and cook sweetbreads in the usual way. Tear apart the small sections of which they are composed. Have ready the same measure of chilled cucumbers cut into cubes, which mix with the sweetbreads and sprinkle the mixture with mayonnaise. Serve garnished with carefully cooked asparagus heads.

The Home.

Temperance Notes.

By W. H. Patton.

Intoxication while on duty is a misdemeanor for a railroad employe in California, and, if death results, a felony.

"We are not deeply enamored with that class known as the clergy. The papers are full of their undignified and unwarranted interference in matters of state," is a statement recently appearing in the Wise and Spirits News, Columbus, Ohio. This speaks volumes for the kicking power of the pulpits of America. We would not have it otherwise.

Jefferson county has gone "dry" by a small majority, but the liquor men die hard.

I am glad the good people of the county have come out victorious. It will now not be necessary for a prominent man of the county to rent his property for a saloon. Some six years ago I spent twelve hours in Harrison and it was the toughest place to the size of it that I had ever been in the State.

Why cannot the good people of Madison county rise in their might and outlaw the saloons. It does not look reasonable that a white apportionment of Canton and what it is they can control should dominate the county. Get the Anti-Saloon League to help you out. That is a black spot on the map that I would love to see blotted out.

When you subscribe for a big daily, take the Memphis News Scimitar. That paper excludes all whisky advertisements. It is on the right side of moral issues, sacrificing thousands of dollars every year. It is an up to date paper, and should be sustained by the better element of all adjoining States. Daily with Sunday, one year \$7.50; six months, \$3.75; three months, \$1.90.

Frederick J. Hoskin in Milwaukee Sentinel copied in Memphis News Scimitar issue Feb. 2d, is much valuable information.

There is hardly any other sentence that is repeated so often in the United States as "Have a drink with me," unless it is the remark of the other fellow to the bar-tender "Fill 'em up again." The fact that New York spends \$1,000,000 a day for drinks shows how expensive is the age in which we are living. In the time of Charles II. the keepers of the houses in England used to advertise to "make a man drunk for a penny and find him straw which to lie until he recovered his faculties."

Drinks in the United States amount to \$1,400,000,000, one third more than the public debt, twice as much as the capital stocks in the banks, a little less

than the capitalization of all our trusts and industrial combinations, one half the value of all our domestic animals, more than one half the value of all our farm products, one third more than our total imported merchandise and one twelfth more than our total exports.

Eight hundred thousand of the 1,200,000 railroad men now on duty in the United States are under orders to neither drink nor to enter a place where liquor is sold.

In all Kentucky there are but five counties where liquor may be sold all over the county. Ninety-six of the 119 are without saloons.

Illinois has voted saloons out of 700 communities.

In Tennessee there are but nine towns in the State where saloons are permitted. Every candidate for a State office in Tennessee, Democrat or Republican, is a temperance reformer. Senator Carmack, a Democratic leader, has pledged himself to a movement to drive every saloon from the State. The sentiment there is far ahead of Mississippi.

Thirty millions of our people, or over one-third of our population, already live under prohibition law.

National Democratic Chairman Taggart, owner of the French Lick resort, with his thousands of dollars worth of gambling paraphernalia, and may be destroyed under the laws of Indiana. Many Democrats in Indiana, some of them party leaders in their respective districts for years, are bitterly resenting the attitude he has assumed towards temperance legislation. He works openly with the brewers and liquor men against temperance legislation in the general assembly.

Jefferson county has thrown off the yoke of the saloon. Why cannot Madison county do likewise? You can if you try.

The Anti-Saloon League, which was instrumental in getting the law passed in Alabama, is very strong in the State.

The Alabama Legislature has a bill before the House to establish a sanatorium for drunkards when they become so debauched that they do not take care of their families or themselves. Would it not be better to destroy the saloon that puts the men in that condition?

It is like the temperance people trying to reclaim the drunkards, while the saloons are turning them out faster than they can be reclaimed.

It reminds me of men away up the stream throwing people in the water and when they float down they are pulled out, dry clothes put on them and the State licensing men to throw them back in again.

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The Saloon.

It panders to the lowest element in society.

It aids and abets other public vice.

It is an incentive to crime and incentive to criminals.

It robs the citizen of his self-respect.

It is a creator of poverty.

It is the father of incapables.

It is a notorious law-breaker itself, and breeds the spirit of lawlessness.

It destroys the moral sense of its patrons.

It is a prolific cause of insanity.

It destroys domestic happiness and promotes divorce.

It increases taxation and gives no return to the citizen.

It is our patriotic duty to outlaw the saloon from our State.

It is our Christian duty to remove the temptation from the boys and inebriates of Mississippi.

Rabbi Moses of Mobile comes out in a long article to help out the liquor men of Alabama. He says: "The Jewish people are far from being prohibitionists; on the other hand, from time immemorial alcoholic beverages have been used by the Jews. Indeed there could hardly be a Jewish religion without wine, which in the literature of the Bible and in later Jewish literature, has been invested with almost a holy significance." He says: "The fault is not with the saloon but with the individual. If one man goes to excesses why should all other individuals be deprived of their liberty?" Oh my! Oh my!

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If after a fair trial one box of HUTCHINS ECZEMA

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Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed)

JOHN L. JOHNSON.

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John W. Patton Music Company.

Jackson, Miss.

Saloons Helping to Have Sunday Laws Enforced.

saloon and up to date restaurant man in Mobile with an unpronounceable name wants the chief of saloon men that get the first lick at the drunkard of tomorrow but is advocating their forming a band and furnish money to detect those that sell to him in his last stages and force them to obey the Sunday closing law. There is a saloon near the old union depot that sells more whiskey on Sunday than any other day in the week.

I am more encouraged about absolute prohibition throughout the Southern States than ever before. I don't believe that there will be licensed saloons in the South in ten years, not excepting New Orleans, the Sodom of the South. Commercial men are seeing they are a drawback to locating manufacturing plants. See the results in Bristol, Tenn.

W. H. Patton.

Forty-Five Thousand Dollars for Five Hours of Pleasure.

Mrs. Vanderbilt engaged 'The Wise Rose' company, playing at the Knickerbocker Theater, in New York, to give a single performance on her lawn on an August night. For this single item of entertainment she gave the management her check for seven thousand hundred dollars," writes Anna Steese Richardson in Woman's Home Companion for March. "For the production she had erected a temporary theater, which gave employment to a small army of carpenters for a full week, and enough electricians to wire a small Western city. The rough board walls were hidden by white and gold bunting, draped with gilt wicker baskets filled with real roses, and the florist's bill alone was said to be eight thousand dollars, and the caterer's bill even more. The driveway leading to the house from the street was converted into Midway, conducted without charge to guests by fakirs from Coney Island.

The first guests arrived shortly before eleven o'clock; the stage performance began at midnight; the orchestra followed on the heels of light opera, and just as the first cool white streak of dawn crept over the ocean, the guests and the player folks rose from their supper tables. During the interval forty-five thousand dollars had been expended in entertaining a hundred guests or more, and the thousand artisans and players had been given employment. Forty-five thousand dollars for five hours of pleasure—and Newport did not think it so remarkable, either."

The local option bill which has passed and only needs the Governor's signature, is picking up the liquor men in such cities as Birmingham. Under the terms of the bill they fear saloons can be driven out of Birmingham. Of course the city proper would be in favor of saloons, but the vote out in the county is what they fear. They claim prohibition in Birmingham would be as disastrous as prohibition in New York.

Some Texas Notes.

By Chas. A. Loveless.

We Texas Baptists are in the midst of several campaigns right now. Our correlated schools, sanitarium, ministerial education and home and foreign missions will keep things busy for the next two months.

We have had some very interesting and profitable Bible institutes in Texas this winter. Baylor had one of exceptional interest, even for Baylor; Simmons College, Abilene, had one of unusual power; while one is in session now at Gorman. Howard-Payne College, Brownwood, also held one of great power.

Baylor Theological Seminary is now no longer a dream of the matchless Mississippian, B. H. Carroll, but a real, happy reality. It is inspiring to listen to this great man of God tell of how he has wrought, through faith in God, amid trials and discouragements, to make the Seminary possible. This great School of the Prophets will mean untold possibilities to the entire Southwest.

Some recent changes are: R. F. Jenkins goes from Greenville to Amarillo, J. L. Mahan from Gilmer to Atlanta, E. P. West from Atlanta to Pittsburg, E. M. Francis from Groveton to Uvalde, R. W. Merrell from Terrell to El Paso, E. S. P'Pool from Athens to Jacksonville, L. R. Burrell from Alice to Brownsville, J. E. Billington to Albany, Bro. Stoneham to Lampasas, J. M. P. Morrow from Henderson to Mart, J. W. Gillon from Mineral Wells to Gaston avenue, Dallas, E. C. Routh from Lockhart to mission work, Sweetwater Association, E. L. Springer from Hiedenhimer to colportage work, Sweetwater Association, J. P. Gilliam from Hico to general missionary work, with headquarters at Henderson, W. R. Covington from Frisco to assistant pastorate Second church, Dallas, Bonnie Grimes from Tioga to South Park, Dallas, Missionary O. E. Bryan to pastorate of Bishop street, Houston, A. S. Hall from Jacksonville to Arlington, Thornton Payne from Second church, Tyler, to Commerce, and D. R. Pevoto from Bishop street church, Houston, to assistant pastorate of First church, Houston.

The writer is to spend the month of August in North Mississippi, in revival meetings. My soul longs for the fellowship of the Mississippi brethren. God bless the Record. Baird, Texas.

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per acre ten days before planting, and some more later as a top dressing. The ingredients in these fertilizers will supply to your soil the elements which have been taken from it by constant cropping.

You can get valuable information about planting from Virginia-Carolina Fertilizer almanac—free to farmers. If your fertilizer dealer has not a copy left, write us for one. They are "going like hot cakes." Many farmers say the farming information in this almanac is worth \$1.00.

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We made a CLEAN SWEEP at the recent Alabama State Fair, in one of the best quality shows ever held in the south.

We also practically made a CLEAN SWEEP at the recent Knoxville, Tenn., Show, winning all firsts but one, all seconds, two thirds and three fourths. We have also been the leading winners in a number of other large shows during the past season. Our matings this season can't be beaten. Eggs from prize winners and birds scoring to 96 at \$2.00 and \$3.00 per setting of 15. Our catalog is beautifully illustrated, it will cost you nothing, let us send you one. Eastland Poultry Yards, Edgar Ave. & Gallatin Pike, Nashville, Tenn

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